



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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## Winnipeg Conference Points To Better Future

### Awareness Of Needs Manifest, Says Senator

WINNIPEG — Canada's first Indian senator thinks conferences like the Manitoba Indian-Metis conference are evidence of a growing awareness of the need to do something concrete about the problems faced by Canada's first inhabitants.

Senator James Gladstone, in Winnipeg to observe conference proceedings, said in an interview he believed the Indian problem could be solved if it were attacked vigorously.

The senator said he attended a similar conference at Regina — a conference where few Indians were present, but where frank discussions took place regarding the future of the Indian race in Canada.

He said the problem was one which would have to be faced soon, because Canada's Indian population was no longer dying out, it was increasing.

The senator was somewhat critical of former government

policy regarding the handling of Indian charges. He said he would not want to criticize the staff of the Indian Affairs department, but he believed government policy prevented the department from going ahead at the pace it should have kept. He said the policy was "slowly changing" and he hoped the changes would help Canadian Indians reach the state of development of which they were capable.

Senator Gladstone told the Indians to prepare a brief for the federal government. He said a parliamentary committee would investigate the problems of Indians shortly, and that he would be a member of the committee.



All-star Indian hockey team, Assiniboia Residential School, Winnipeg.

## \$2½ Million Education Program for Manitoba

WINNIPEG — A \$2.5 million program over the next five years to help Indian education was revealed Feb. 27 by John Gordon, head of the welfare services of the Indian Affairs Branch, Ottawa.

Addressing the Indian-Metis Conference, Mr. Gordon said the \$2.5 million will be spent on additional classrooms, staff living quarters and other educational facilities.

"In the next five years, 60 classrooms will be constructed on Manitoba reserves in isolated areas where there is no opportunity for Indian pupils to attend school."

Mr. Gordon said about 5,000 Indian children are presently attending school — more than double the number in 1948. There are also 400 Indians in non-Indian schools compared with 21 10 years ago.

The federal expert also announced that steps will be taken to alleviate the housing situation. It is estimated that 576 Indian families in Manitoba are urgently in need of homes.

"We hope to complete 293 individual homes this year," he said. "In the next two years we hope to have the majority of Indians provided with an adequate standard of housing in relationship to the adjacent community."

### Integration

Jean Lagasse, social and economical research expert with the provincial government, impressed upon the delegates that there must be greater integration between the Indians and the white people.

He said the Indian population has increased 91 percent in the last few years and this is due to the greater health measures.

Mr. Lagasse suggests that methods of helping Indians also would have to be revised if this increased population is to be suitably employed.

### Co-Ops Could Help

WINNIPEG — The Saskatchewan government has proved that co-operatives are one of the best answers in dealing with the evolution of Indians from their traditional ways of life to the present.

Morris Miller, economist with the Saskatchewan government, told the Manitoba Conference on Indian and Metis that formerly, in one Northern community, prices at the Hudson's Bay post were so high Indians could barely afford to buy goods. Co-operatives have reduced prices by about one-third.

## His People Want Jobs

WINNIPEG — Indians aren't looking for charity — they just want a chance to work for a living, says Alfred Cook, chief of the Bloodvein Reserve.

"We're up against it," said Mr. Cook, elected Feb. 25 to be president of the Manitoba Indian Brotherhood. "There's only trapping and fishing in the north and regular jobs are completely unknown."

The government could loan Indian bands money to build sawmills in the area, he said. "There's no shortage of natural resources in the area — why should we be poor?"

The Peguis Reserve, located in farming territory, had 75,000 acres available for food production. The children occasionally had to go hungry because the land wasn't used properly, he said.

The reason? The band only had enough money to buy one tractor. A government loan could set them up with modern equipment needed to farm properly, he said.

Indians aren't lazy or stupid, he said — just give them a chance.

If the government invested money for job opportunities, Mr. Cook said, it would save them many times more in relief payments.

(Turn to Page 2)

### Paternalism Blamed

WINNIPEG — The paternalistic nature of government policy toward the Indian has prevented his social acceptance and integration, Dr. R. W. Dunning told the Manitoba Indian and Metis conference Feb. 27.

Dr. Dunning is a lecturer with the department of anthropology in the University of Toronto and is the author of a book, soon to be published, on the northern Ojibway.

Although based on humanitarian ethics, he said, the policy has smashed the Indian economy and changed his beliefs.

Modern health and welfare concepts are based on need rather than performance and help rather than support is needed. He said that this has developed a "dependency outlook."

The so-called "white trash" go to frontier towns where they can find people to treat in a derogatory way. Indian reaction to this is to withdraw — back to the reserve and his kinsmen.

He said, however, the administration has done a tremendous amount for the welfare of the people, particularly the physical welfare. But the failure, Dr. Dunning said, has been a social one.



## Urged To Form National Link

WINNIPEG — In Indian author and educator from the United States told Manitoba Indian and Metis meeting that Canadian Indians should give serious thought to organizing on a nation-wide scale.

The speaker was D'Arcy McNickle, director of the American Indian Development organization sponsored by the National Congress of American Indians.

"You must be able to speak and act for yourselves in order to protect your rights when the occasion arises," he said.

Mr. McNickle also told the conference that he would like to see a delegation of Canadian Indians at the next convention of the congress, of which he was one of the founders.

Speaking on Indians in a democratic society Mr. McNickle said that attempts over the past 100 years to change the Indian way of life to the white man's pattern had been largely unsuccessful.

The United States Bureau of Indian Affairs had spent two billion dollars in 135 years trying to instruct and guide the Indian. In spite of this American Indians

were still economically poor, had poor health, poor education and did not share in the national life.

### MUSEUM PIECES

He said the attempt to remake basic Indian policy by operating through the culturally formed institutions of the Indian people — the aim of the Indian Reorganization Act — had been scorned by critics as a move to preserve Indians as museum pieces.

Rather it was recognition that Indian societies had survived all hazards and offered a means for government programs to be made operative within the lives of the people.

Mr. McNickle regretted that there had been a recent retreat from these reforms and a return to earlier practices of encouraging dissipation of Indian assets and minimizing the role of Indian institutions.



D'Arcy McNickle

In a democratic society, he said, we should try to foster the growth of the Indian community through the efforts of the people themselves and not with compulsion.

## Talks Most Valuable

WINNIPEG—According to Indians attending the Manitoba conference on Indian and Métis affairs, discussion groups are the most valuable part of the conference.

Three groups had a chance Feb. 27 to ask questions of officials and talk to each other.

One group, inquiring about borrowing funds for purchase of such things as farm machinery, was told that there is a \$1 million revolving fund available to them. Other sources of loans are credit unions, the group was told by Rev. Ian Harvey.

The group also wanted to know whether settlers had the right to fish in rivers that run through reserves.

The group was told that if, when the reserve was set up, the river was named as part of the reserve, settlers are not permitted to fish there.

An Indian delegate wanted to know whether Indian bands could hire a geologist to explore for oil on the reserves, and whether the band owns mineral rights on its own reserve. An official said the bands are entitled to mineral rights, and no one can go onto the reserve and stake claims for minerals or oil.

A group discussing education learned that about 40 percent of Indian children over 12 years of age have no vocational training. Only in the last 10 years have school facilities been made available to the majority of Indian children — about 90 percent of the present 5,500 school-age children.

Rev. G. Laviolette, O.M.I., editor of the Indian Record, chaired the session.

## FUNDS FOR FARMING, EDUCATION

WINNIPEG — Federal and provincial governments were asked in a resolution adopted Feb. 28 at the conference on Indian and Metis to provide Indian bands and Metis communities with loans and grants to establish farms and other productive enterprises.

The resolution said funds were made available to other organized groups and individuals and that the Indian people need financial help to become self-supporting.

Another resolution asked the department of education to provide scholarships to enable 20 or more worthy Metis students from under-developed areas to take high school training.

The conference also asked that Indian children from under-developed communities be provided with scholarships after 16 years of age in lieu of family allowances to enable them to continue their studies until they are 18.

Other recommendations were: That the Manitoba government take immediate steps to establish an archeological service and that the University of Manitoba establish a department of anthropology.

The project similar to the Duck Bay family development project be undertaken in other districts.

That a community development centre be set up by the provincial and federal governments in co-operation with the University of Manitoba.

That the Welfare Council of Greater Winnipeg determine by what procedures Canada may join the Inter-American Indian Institute.

### Co-Ops . . .

(From Page 1)

Cost of establishing the co-op was about \$1,000 — provided half by Metis and Indians and half on loan. In one year the co-op did \$76,000 worth of business.

Co-ops have now spread widely, said Mr. Miller. Saskatchewan now has a voluntary fish marketing service which eliminates the private trader or forces him to operate at a low price.

The Indian problem, said Mr. Miller, is basically one of poverty, complicated by the Indian's cultural heritage.

Modern life means fast mobility, usually in small family groups, and the Indian is used to moving only in large groups. He can accommodate to a larger world, said Mr. Miller, but he must learn how. And moving from the traditional life of fish, fur and forest is "a fantastic jump virtually from the stone age to the atomic age."

## "Privileges" Of White Man Asked

Manitoba Indians — for a hundred years too inarticulate to express resentment over their treatment at the hands of the whites — are expressing demands for an equal place in society.

At the annual meeting of the Manitoba Indian Brotherhood in Winnipeg, Feb. 25-28, chiefs and councillors of bands from reserves aired complaints before Indian Senator James Gladstone and officials of the Indian Affairs Branch of the Department of Citizenship and Immigration.

Some of the complaints:

- Two years ago the national parks board stopped Indians from digging Seneca roots in the Riding Mountain National Park. For centuries the Indians had dug the root there. The Indians said the income was badly needed, and efforts at regaining the rights had been rebuffed by the federal authorities.

- Indianus applying for work clearing a new road being built into Riding Mountain National Park have been refused jobs, which have been given to others in preference to them, they said.

- Indians wishing to obtain timber cutting rights on provincially-owned crown land have been refused timber berths. The government told them that the forests have been reserved for farming settlers.

The Indians from the Peguis Reserve say they had been assured by the Manitoba Paper Com-

pany that they could sell the company pulp wood.

- Many Indian schools don't teach as far as Grade 10, the necessary level for entrance to Manitoba Technical Institute.

- Indians, while eligible for the federal treaty money (\$5 a year) and family allowances, were denied the provincial mothers' allowance in cases where it would be applied to white families in the same circumstances.

## Art, Writing Competition

WINNIPEG — Two competitions for all Indians living in Manitoba, one for writing and one for art, were announced at the fifth annual conference on Indians and Metis.

A total of \$50 in prize money has been offered by the women's committee of the Winnipeg Art Gallery for the creative art contest. Oil or watercolor painting, works done in crayon or pencil may be submitted. Competitors may also submit woodcarvings, clay or brass figures or mosaic works.

The creative art contest closes at the end of January 1960, and

(Turn to Page 4, Col. 1)



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## Plight of the Manitoba Indian

CBC's Roundtable's glance at the plight of the Manitoba Indian added up to a program recently that was visually, pretty as a candy box. But the contents were equally sweet — a benign and blinkered look at the social problems of the younger generation Indian.

Two handsome, intelligent young Indians told something of their lives and problems and admittedly, these were not typical young residents of Indian reserves. The suggestion was that it is up to the Indian to sink or swim in the white man's society — and scarcely a word about the social and economic forces leagued against him.

It was a good public relations job that would add a shine to the sense of virtue of some. But its probationer officer's level of philosophy marked it as the thinking that would offer an aspirin to a man needing surgery.

On the credit side, it was well conceived within these limitations. The people were interesting. But another dead giveaway to its superficial approach was the fancy set, and a series of questions which indicated the program still clung to the myth that the Indian is "different".

Manitoba Indians watching the show must have been proud of Evelyn Marek, a beautiful and intelligent young woman, whose very presence and deportment gave the lie to such pious "friendliness".

At one point in reply to the question, "Are you conscious you are an Indian?" she gave the perfect, dignified squelch:

Said Evelyn, "I don't feel any different".

In fairness to the interviewers, perhaps they were not conscious of the inherent insult in such a question. Perhaps it was unfortunate phrasing on their part. I only know that if I were an Indian, I'd have thought longingly of the days when white men could be scalped.

# Co-ops For Indians, Eskimos

By F. VON PILIS

The daily press reports that the Council of the Northwest Territories at a recent meeting in Ottawa discussed legislation envisaging "small, simple co-operative enterprises for the north".

The legislation will enable the co-operatives to be organized among Indians and Eskimos to sell carvings, catch fish or to make other contributions to their own economy, says the press story.

So far, so good. The Council, an institution of the federal government, is apparently discharging its duty of looking after the welfare of the people of the north.

However, there was one paragraph in the story which struck us as rather curious. It said: "Assurance was given that the federal government has no intention of encouraging them (the co-ops) to compete unfairly with the private trader."

The inferences of these words are manifold, indeed. They should be studied carefully by co-operators across Canada. They imply that co-operatives can be unfair competition for private traders, that trade is a prerogative of private persons engaging in it, that the government has to protect these persons against any serious attempt of the people to do their trading co-operatively, and that the Council of the Northwest feels somewhat embarrassed by promoting something that isn't quite "cricket".

And we had believed that this kind of thinking was as dead as the dodo!

How are these Indians and Eskimos to be prevented from competing "unfairly" with the private trader? Will RCMP Commissioner Nicholson, who is a member of the Council, send out his Mounties to see to it that the co-ops in the Northwest Territories don't do what the fishermen in the Maritimes did who bypassed the local traders, set up their own processing plants and are now selling their fish in the open market at prices several times higher than those previously received from the merchants at home? Men like Father Jimmy Tompkins and Dr. M. M. Coady of Antigonish devoted their lives to teaching their people co-op methods to become "masters of their destiny".

What is to be done if the Indians and Eskimos learn enough to set up their own supply co-ops and begin buying co-operatively? Will they be forbidden to do this? There is no other way of preventing them to compete with

the private traders. It wouldn't be any help to force co-ops to sell at higher prices, because their net earnings would be returned to the members anyway in the form of patronage dividends, thus fulfilling the function of co-operatives of supplying goods and services at cost.

If the members of the Council really believe that co-ops could be unfair competition for private traders, they do not understand the principles underlying co-operatives.

St. Thomas Aquinas distinguishes between two kinds of trade. Trade "to satisfy the needs of life," he says, "does not belong to tradesmen, but rather to housekeepers or civil servants who have to provide the household or the state with the necessities of life". This kind of trade is "commendable because it supplies a natural need".

The other kind of trade, for profit as an end in itself, regards tradesmen and "is justly deserving of blame, because, considered in itself, it satisfies the greed for gain, which knows no limit and tends to infinity". And the angelic doctor quotes what Christosom says on Matth. XXI. 12: "He that buys a thing in order that he may sell it, entire and unchanged, at a profit, is the trader who is cast out of God's temple."

Trade is not a vested right of businessmen. According to St. Thomas co-operatives are the natural way of providing for our needs and, to use the words of Dr. Coady, "our forefathers never signed away the right of their posterity to go into business for themselves".

## Book Review

**MOONLIGHT AT MIDDAY**, by Sally Carrighar. McClelland & Stewart Ltd., Toronto. \$7.25.

With the publication of Sally Carrighar's account of life in Alaska, a shadow is cast across the otherwise happy birth of the 49th state.

Her book exposes gross mismanagement by the American authorities of Eskimo affairs.

Yet it is not a depressing book, for in every page Miss Carrighar's love of the north shines through, and she does much to get across to the reader the attraction Alaska's bleak wastes have for her.

Her love is not solely for the country; more especially it is directed toward the natives. She went to Alaska originally to write a book on Arctic wildlife, but stayed on, and has lived there nine years.

## SNAG, Y. T.

Esther Tom-Tom  
(Lower Post Indian School)

We live at Snag, the coldest spot in Canada. Everyone knows that in Snag the thermometer goes down in winter as far as 82 below. But we don't mind as we are used to it . . .

Snag, is located in the Yukon, near the border line of Alaska, at the confluence of two rivers: the Snag River and the White River. At the end of every school year we travel 568 miles to go home . . . It would be quite a trek by foot, but we have good bus service on the Alaska Highway. However, Snag is not on the Alaska Highway, but fifteen miles away. There is a fairly good road to get there, since it is kept in good condition for the Airport. Our Indian village is situated one mile from the Airport. It is not a big town. There are only about 60 people, half of which are Indians. Our people were saddened by the death of their Chief a short time ago. He died in January. They wanted his son to take his place, but he refused. Now we do not know who is going to be Chief of our Village.

Our people live a quiet and comfortable life in Snag. Most men go trapping, hunting and fishing. The women do beadwork, make slippers out of mooseskin, even buckskin jackets which they can sell at the store for a fairly good price.

Our Missionary is Father Morisset. He comes from Burwash in his truck once a month to say Mass here. Our church is not a big church but it can accommodate all our people. It was built by Father himself. It is always a great joy for us to see his truck in our village for we know then that he has brought his Mass kit. At each visit we all go to confession and receive the Holy Eucharist. Then Father shakes hand with all of us and we anxiously await his next visit.

We like to live in our little village even if it is very cold during the winter. There is plenty of wood to warm our small cabins. There is also plenty of fame to feed all the inhabitants of our small village. May we not thank Almighty God for having bestowed so many blessings to our people?

She writes of her adventures at Unalakleet, an Eskimo settlement south of Nome, and of her early mistakes in the subtle etiquette of the Eskimos. Soon gaining the confidence of the open-hearted relaxed natives, she was able to study their mode of life, their thinking, and their traditions.



# French Ambassador At Assiniboia School

By LILLIAN GIBBONS  
(Tribune Staff Writer)

The Ambassador of France to Canada had pink ice cream with 100 Indian teenagers Feb. 22.

It was very informal. Ambassador Francis Lacoste sat at a table in the kitchen-cafeteria in Assiniboia Indian Residential School, Academy Rd. The 55 girls and 45 boys, grade eight to 10 students, sat at bare tables in front of him.

A rosy apple, a glass of apple juice, two cookies was on each plate. They munched and stared, and giggled. "Let's keep our conversation honest and decent," said a wall motto, crayoned in colors.

"We knew he'd like to see the cream of the Indian people, the ones training to go into the professions, to be leaders," said Fr. Raymond Durocher, OMI, editor of *La Liberté et Le Patriote*.

The ambassador, who lives in a grey stone palace in Ottawa, next to the prime minister, bowed politely to the youngsters. He is the father of four himself.

"The reason you are here is to know God better, to serve and love him, to be good Canadians, to make for yourselves a better life and living," he said. "The fathers and sisters who teach you are descendants of people who came from France to settle here centuries ago."

"It is the work of their forebears I am witnessing. I hope you will be faithful to these ideals. The great lesson of this life is not to be selfish, to help other people.

"You must realize you have an exceptional opportunity. Many thousands of boys and girls like you do not have your chance. You must be very grateful to God, you must appreciate what you have here. The way to prove

## Art, Writing . . .

(From Page 2)

it is expected that there will be an exhibition based on the entries received.

The Countess of Athlone chapter of the IODE has put up \$25 prize money for the writing contest which closes at the end of this year.

Stories or essays are to be on Indian legends, daily life, school experiences, travelling, hunting, fishing and other typically Indian activities. Awards will be made at the sixth Indian and Metis conference in 1960. There is no age limit for entrants.



High school students receive His Excellency Mr. Lacoste, French ambassador, at the Assiniboia Indian residential school.  
(Photo Gene Gauthier)



The high school students of Assiniboia residential school on the occasion of the visit of His Excellency Mr. Lacoste.  
(Photo Gene Gauthier)

it is to work well, study well, do your duty."

The children applauded but did not speak for themselves. Dr. André Renaud, OMI, said, "we do try to make them better Canadians — better Indians". (In charge of education for the department of Indian affairs, Ottawa, the priest has been recuperating here from illness.)

The solemn gathering in the dining room was in sharp contrast to the scene immediately before. The girls gathered, tier upon tier, to have their picture taken with the ambassador and the French consul, Count Serge de Fleury.

"One more, one more," called the French photographer, "S'il vous plait!" The flash didn't go off.

"Oh, hurry, I'm not used to kneeling this long," Fr. Durocher told the photographer, as he changed knees.

As soon as the ambassador left, the children tore outside to resume their hockey game. The boys were playing Sacred Heart parish.

## Fairclough To Study Problems Of Indians

CALGARY — Hon. Ellen Fairclough, federal minister of citizenship and immigration, will tour Manitoba, Alberta and British Columbia in August, gathering information on the problems faced by Indians.

She will spend a week in each province.

A petition requesting amendments to the federal Indian Act was presented to her here recently. The petition, signed by 23 white organizations and most of the Indians in Canada, has been circulating since the Hobbema affair two years ago.

(A threat of expulsion of 122 Samson band Indians from their homes on the oil-rich Hobbema reservation, 55 miles south of Edmonton, was lifted by a court decision. In the five years of suspense ended by the court's decision the affected persons were threatened with disqualification as Treaty Indians and thus loss of treaty and oil-revenue pay-

ments and their right to live on the reservations.)

The Indians ask that provisions be made in the act allowing Treaty Indians to remain Treaty Indians if they so desire and that Indians have the right to appeal the minister's decisions to the courts.

No compulsory enfranchisement or removal from the reserve and increased industrial training and education are also included in the requested amendments.

The latter provision the Indians ask so that they may be more self-supporting on their reserves.

Mrs. Fairclough, in Calgary to address the official opening of Brotherhood Week, referred in her speech on discrimination to the Indian problem as "our" problem, created by "our practices, our ways of living and working, our emphasis on material possessions".



## FIVE CHIEFS WITH VISION

Our Lady of Lourdes, Sechelt, B.C.

By PHYLLIS M. HODGSON

Follow the blacktop for twenty miles from the Blackball Ferry terminus at Langdale, B.C., and you arrive at the progressive little village of Sechelt on the Sechelt Peninsula, just forty miles from Vancouver.

Once, a sleepy little tourist attraction, Sechelt recently gained the status of a village — a fast growing prosperous village — with men of vision at the helm. Large modern stores and offices have replaced the small wooden buildings. Gracious homes stand amid landscaped gardens, and the once narrow trails with the ox-drawn carts have given way to wide roads and long automobiles.

The years have brought many changes, but the beautiful Catholic church — Our Lady of Lourdes — still stands a stately landmark on Sechelt's water-

front, overlooking the Strait of Georgia.

Our Lady of Lourdes is a large and beautiful church with a unique history. Before the turn of the century, the Indian population along the rugged coastline of British Columbia, was vastly scattered, covering the territory from the far end of Jervis Inlet — some forty-five miles from Sechelt — clear down to Porpoise Bay. This scattered area combined with the terrain of the country made it a difficult task to bring the gospel to the Indians.

In a small armada of boats, the priests would attempt to cover the entire area, but this was a long and tedious job. The only solution to their problem was to build a church at a central location. It is here where five Indian Chiefs played an important role in church history.

Braves from Jervis Inlet, Deserter Bay, Buccaneer Bay, Pender Harbor and Porpoise Bay, together with their respective chiefs: Chief Johnny, Chief Julius, Chief Alexis, Chief Captain Charley and Chief Tom journeyed to New Westminster. There, they discussed with the priests and the Catholic Mission the possibility of building a church.

Sechelt was selected as the spot and in 1890 the church was built on the Indian Reserve there. A big white four-towered building, it dominated the landscape for miles, with the tribes traveling great distances by canoe to worship at their new church.

In 1906, the whole community was saddened when fire destroyed the church, but with faith and courage and strong hearts, the Indians lost no time in building another.

They donated the lumber used in re-building, they also donated a generous portion of their earnings from the fishing and logging industry. The Indian women worked with the same enthusiasm as the women of today. They cut lumber. They fished and they dug for clams with tiny two-speared forks. These delicacies, along with more substantial fare, they fed to the hungry workers.

The church, today, stands an impressive landmark; tall and white, glistening in the sun — only the architecture differing a little from the original.

All who visit Our Lady of Lourdes leave with a profound feeling of reverence and perhaps a thankful heart to those five chiefs of long ago.

## Lilloet Girl Joins Sisters



Sister Mary Juan Diego

(Courtesy of B.C. Catholic)

VICTORIA (CCC) — The first Indian girl to enter the Sisters of St. Ann in their hundred-year history in British Columbia re-

ceived her habit in St. Andrew's Cathedral here February 5.

She is Dorothy Bob of Lillooet, B.C., who received the name Sister Mary Juan Diego at her own request. Juan Diego is the Mexican Indian who saw the vision of Our Lady of Guadalupe. Ten other girls also received their religious habits in the same clothing ceremony.

Sister Mary Juan Diego was educated at the Kamloops Indian Residential school. After completing her studies there she continued to work in the school kitchen until she was received as a postulant to the Sisters of St. Ann.

Former student of Kamloops Indian Residential School, the 28-year-old Indian girl is the first of her people in B.C. to join the Sisters of St. Ann.

Five Oblates, including Bishop Fergus O'Grady, OMI, of Prince Rupert, were among the clergy in attendance. His Excellency Bishop James Hill of Victoria officiated at the ceremony.

## NEWS FROM B.C.

**Kamloops** — Father Allan Noonan, OMI, reports that the Legion of Mary on the Indian Reserve — first adult praesidium in Kamloops — is "doing wonders". Founded four months ago they have ten active members and 35 auxiliaries. Their work assignments include census work, visitation of the hospital and jail, and house-to-house visitation checking on babies not baptized and Catechism Correspondence Courses for the children. At Christmas one Legionary brought back a lapsed Catholic who had been away from the Sacraments for 20 years.

**Williams Lake** — From Father J. Alex Morris, OMI, principal of the Cariboo Indian School, comes news of the establishment of an Indian girls' Pipe Band. "Of course, anyone trying to donate bagpipes or anything towards them becomes one of our best friends just now" he declares.

**Mission City** — News of the four girls who were 1958 High School graduates from St. Mary's Indian Residential School comes from the principal, Father James Ryan, OMI. Two are taking Senior Matric at their native Powell River High School, one with a view to entering UBC to become a teacher, the other bidding her time till she's old enough to enter St. Paul's School of Nursing. The third has her name on file at St. Paul's while the fourth is planning to join the Air Force "though at the moment it would seem that Cupid is making desperate efforts to dash those hopes."

## THIS IS ANAHIM LAKE

By FATHER JOHN O'BRIEN, O.M.I.

Anahim Lake is a hunters' supply base about 250 miles north west of Williams Lake, and on the road to Bella Coola, a hundred miles distant on the Pacific Ocean. However, Anahim Lake is also the site of an Indian Reserve — and this is what makes it of interest to Missionary Oblates.

There are about 250 Indians living on several reserves scattered for almost 100 miles along the Dean River from Towdystan to Ul Gatcho and the Blackwater. All come under the name of "Ul Gatcho Indians". These are the "Stick" Indians, converted from paganism by the late Father François Marie Thomas, OMI.

Anahim Lake is a sort of market place reserve; they come and stay here for a while, selling furs, buying a bit of ranching equipment and groceries, then moving on again into the wilderness of swamps and meadows and jack-pine country to try and raise a few cattle, hoping someday to be ranchers and have something good.

In such a vast country as this, with the population so small and so scattered, it is no wonder that the Missionary could only visit them about once a year, staying for a week or so, then departing for the next little reserve some fifty miles distant. Schools, too, were almost non-existent, or looked upon with suspicion. Sickness and want at home often kept

the brightest ones from getting an education. In a word, these faraway children of the forest have had a hard time to pick up the necessary marks of civilization and Christianity.

Two years ago His Grace Archbishop W. M. Duke was inspired to place here at Anahim Lake some Missionary Sisters to run a small hospital and conduct the day school. What a good and happy turn of affairs this was for the Indians! For two years Father Joseph Murray, OMI, along with the Missionary Sisters of Christ the King laid the foundations for a permanent settlement of Indian people.

Although it may be too early to say it, it appears that Anahim Lake will become the centre from which the Indians can operate their cattle raising projects, for this is the only industry possible here. Already at this reserve the four Sisters have their convent; there is also a church, rectory and school. And now we hear the great word — we're going to get a hospital. A small, outpost hospital — but still a hospital. Clearly the coming of these institutions is a sign that the Indians "have arrived". Also, the priest residing continuously among them cannot but bring them still more benefits such as Church societies, study clubs, credit unions, organized entertainment and so on; all things that go to make a happy life and a good people.



## Indian EDCO

# Community Development Through Community Education

by Thecla Bradshaw

The recent Indian and Metis Conference sponsored by the Winnipeg Welfare Council was a unique event for the city of Winnipeg. It was unique because the unpredictable was the order of each day's session. The unrehearsed comments of the Indian chiefs and Metis people were spiked with causticism, wit and disarming simplicity. As three cultures were fused — Indian, Metis, white — the forums brought into uncomfortably clear perspective one hundred years of Canada's democracy-in-action.

But without exception the Indian people evinced a feeling of gratitude for this annual conference, the fifth, and by far the liveliest. Sound program planning resulted in an unusually objective consideration of matters in which we Canadians are subjectively involved. Three plans for Indian and Metis settlements made their way into the open as experts, experienced in all three, pertinently criticized and made suggestions.

Instituted by the previous government and as yet unrepealed, plan one came in for open criticism. It is a plan whereby groups of Indian young people are brought into the city and educated for life in the cities. Mr. J. H. Gordon, Chief of the Welfare Division, Indian Affairs Branch, and Mr. D'Arcy McNickle, an anthropologist renowned for the success of his policies instituted among the Indians of Mexico and Peru, concurred in their opinion that the plan was severely limited and unsuccessful elsewhere. Mr. McNickle expressed the view that "make a white man of the Indian" has proven unrealistic and that it leaves untouched the static problem of underdeveloped communities with their large populations of uneducated adults.

Mr. Gordon described a second plan currently in operation. In a few areas roads have been constructed to reach the various reserves, better houses erected, and certain facilities provided (running water, electricity) to implement living standards closer to our own. Again, as Mr. Gordon pointed out, it is an expensive plan of "do for the Indian" — where the Indians want and need only "enable us to do for ourselves!"

### INDIANEDCO

There is a third plan enlisting the sympathy and support of increasing numbers of Canadians, one with a profit potential of

economic and cultural value both to Canada as a whole and to the Indian citizen. Under the sponsorship of the Department of Northern Affairs, the plan is already unfolding in the Northwest Territories. It's program closely accords with those successfully instituted in other democratic countries with underdeveloped populations.

INDIANEDCO — community development through community education — is three-faceted. It fosters community education of both Indian adults and children in reading, writing and elementary economy; basic education is new technics of fishing, mining, and in the development of other rich, natural resources of the north; the special education of potential Indian leaders in the various communities.

Mr. Gordon, and Mr. Walter Rudnicki, Chief of Welfare Services, Department of Northern Affairs, concurred as to the practicability of implementing the plan's policies on a national scale, thus developing those vast, immeasurably rich and underdeveloped mineral and timber resources currently subject to much disordered speculation.

In preference to importing skilled labor from outside, INDIANEDCO seeks to develop natural resources through the development of human resources — Indian and Eskimo. The mines and the natural resources of the Northwest Territories are federally controlled; those of the provinces are under provincial jurisdiction. Some proponents of INDIANEDCO advocate federal supervision of Indian and Eskimo employment in all undeveloped northern areas.

Professor William Dunning, Department of Anthropology, University of Toronto, stated bluntly that there are many industries that the Indian Canadian is better equipped to develop and eventually control than the white man. At present



John Hastings, of Norway House, having followed a training course at Manitoba Technical Institute, is now employed at Winnipeg Motors.

the wild rice industry of Manitoba is being adjusted more advantageously toward Indian profit. The establishment of fish filleting and freezing plants similar to that which is privately operated in northern Manitoba could, in short order, assist the Indian to compete with the white man in the intricacies of the fishing game.

At the last session of the conference a written appeal was read for the people of the Scantbury Indian reserve. It sought to enlist aid in purchasing farm machinery.

It was on Treaty day of 1955 that the people of Scantbury assembled for their official council meeting with the government agent — an annual day for negotiating the business of each reserve. Through an Indian interpreter the chief announced that their ten-year land lease to white farmers would soon expire and that, using their band fund savings, the Indian people wished to purchase sufficient machinery to farm their own territory. The chief then asked permission of the visiting agent. He was duly informed that the government had seen fit to use the band moneys to cover winter relief costs "which we found exorbitant." Justified or no, the Scantbury band was indignant — and powerless.

All across the province — indeed, across the Dominion such appeals make their entry into the offices of the Department of Indian Affairs. At the conference it was the opinion both of Canadian specialists and those with international experience that INDIANEDCO is prepared to meet such emergencies since it is the only plan, in totum, that recognizes technically assisted community effort as the key to a permanent solution of the Indian problem.

## Oblate Missionary Named Indian Chief

During an impressive ceremony at Nuchatlitz, West Coast of Vancouver Island, Chief Felix Michael conferred upon Father John Hennessy, OMI, honorary rank of Indian Chief, giving him his own traditional name "Hinuwis" which means "He who visits ten places".

This was one of the highlights of Father Hennessy's January-long tour of the West Coast, preaching missions at both Indian and white parishes. Other highlights included a reception given by the newly-formed CYO at Friendly Cove and the banquets sponsored by the CWL and Catholic Men's Society at Ahousat, and the CWL and Catholic Businessmen's Club at Uculet. At Queen's Cove the Blessed Sacrament was reserved for the first time in St. Peter's Church. It was here that Father Hennessy was presented with a beautiful Indian sweater knitted especially for him by Mrs. Joseph Billy.

Travelling all the way by a mission boat, in stormy seas, Father Hennessy visited all the missions served by Oblate Fathers Tom Lobsinger, Ronald Blacquiere, Francis Sutherland and Frederick Miller.

On his return he stated that one of the most pressing needs in the West Coast missions is for Oblate lay brothers; there is also a great need for teachers in the Indian Day Schools, he added.

## Grant Aids Fur Area

WINNIPEG — The federal government has granted an extra \$100,000 to Manitoba to repair dams and build new ones in the provincially-controlled fur development area, the Summerberry Marsh.

Hon. Gurney Evans, resources minister, said Feb. 25 the money was provided as a supplement to the dominion-provincial fur agreement of 1949 under which the federal Indian affairs branch contributes towards fur projects which help treaty Indians.

The new agreement allows the province to rebuild and repair dams damaged by high water in the past seven years. Some of the dams will have crests that can be adjusted up and down.

The program is expected to increase the size of the muskrat population over a period of years, Mr. Evans said. Local lumber supplies and labor will be used.

The Summerberry fur rehabilitation block covers about 1,000,000 acres south and east of The Pas.



# Amber Moon

by Woonkapi-sni

Chapter 4  
Continued

Tunkansila onsimalaye  
Oyate wani kte . . . !  
(Grandfather, shown thy mercy,  
Grant that my nation live!)

Edited by Gontran Laviolette

His long heavy hair was parted to the sides, and the loose braids were tied at the centre with dark glossy furs. A neck-piece of "stola", (braided sweet-grass) was held together with a large polished buffalo horn, shaped like a crescent moon. When he came close and took Hanwi's hand, he smelled her favorite perfume, a mixture of three spices.

She snuggled up close to his breast and said: "I am so glad you came. I thought you were through with me." She was looking up into his face as she spoke.

Eagle-Bird winked with his defective eye and smiling down at her said: "Woman, you are mistaking me for another." Hanwi laughed and replied: "I am not, I never make a mistake, even when one comes disguised." When Eagle-Bird heard her words his head dropped; he stood thinking deeply for a moment; he then lifted his head, pressed her closer to him and said: "Woman, I presume you are 'wakan'; I wish I knew what is in your heart."

Again Hanwi laughed and replied: "If you did, perhaps you would at least give me sympathy, for I love you." Eagle Bird covered Hanwi with his cloak. Their lips met. "Take me home, you said you loved me, take me home!" cried Hanwi. Child-like she pleaded, trembling and swaying, tears in her eyes. "Sh . . . ! stop crying, your parents may hear, and there may be trouble, stop!" her lover pleaded.

When the woman was quiet, Eagle Bird spoke: "Woman, I have organized a war party and I leave early at dawn, I go towards the rising sun, then south and west; the white man is nearer that way. Upon my return, the very same evening, I will come for you, and take you far away, all alone. It will be where only the elk makes his haven, where only birds will sing to us, where we will play and pray till we long for our kind and hunger for our mothers' dishes."

"No, no, take me home now! As your wife I will wait in your father's lodge, it will be easier for me that way. Take me home now!" she begged.

Eagle Bird was deeply touched by his lover's sorry pleadings. He too loved her very dearly but it was impossible to comply with her wish now.

Had he not made ready to lead a war party? How could he now break his word? What good would there be in taking a good woman's honour to the dogs, and die. He again spoke: "Kola, I have just come for a secret 'Ini' (sacred bath) and I now carry on me a 'Wotahe' (war charm). I do not know why I have taken so serious a chance, when I am in 'Wotiyemnasni' (pure state in coming to you). Perhaps you have now at this moment defied the 'sicateya', the charm I carry, and I am due to meet a great misfortune! What say you?"

After the conclusion of her lover's words, Hanwi stood a long time weighing what she had just heard. Again the anxious lover spoke: "My husband, in full acceptance of a lover's vow, I will wait as I am, and you need not fear at this moment. I am clean, your 'Wotche' and you are undefiled."

It was hard for the two lovers to part now that they belonged to each other. The first sign of dawn separated the lovers at last, one went her way to begin her long trying vigil, the other towards lonely nights dreaming of a beautiful wife waiting for him.

## Chapter 5

### The Outlaw Stallion

Hanwi stayed up the rest of the short night after her man had left her. She kept a sharp watch to see what direction he went. She had a plan already made she must carry through at all costs. All day long, Hanwi was cheerful and happy. She carefully examined and made ready her "Wahiuske Oknake", (a small leather pouch for sewing articles, implements for kindling fire, hair strings, medicines, etc.). Whenever her mother was out of sight, she placed in her "Wiyakapan" (a small valise) the articles she deemed useful in the journey she was to make. The pack saddle of deer hair also was prepared. Before the sun set, Hanwi was ready to follow her warrior.

Sunk-Nuni was an outlaw black stallion which was as wicked and dangerous as a mountain lion. He was the offspring of thoroughbreds which probably broke away from Hernando Cortes and roamed wild till Red-Shield and a score of warriors came upon them.

Sunk-Nuni was a suckling colt at the time. It gave in after relay runnings. Red Shield caught the colt and became its owner. With great patience Red Cloud and his daughter raised the colt on a mare whose colt had been killed. Sunk-Nuni grew up to be a magnificent horse, remaining unconquered, wicked and dangerously mean.

Only two people could manage the outlaw, Red Cloud and his daughter, Hanwi-San. To them, the killer horse was very obedient; he would even come to them at a whistle and follow like a dog.

A hostile pony raider was once found dead and broken at the feet of the horse one morning. Sunk-Nuni was a super-animal in hunt and war. For speed and endurance he was unequalled.

Red Cloud thanked the day he found Sunk-Nuni. He was proud of the outlaw stallion, yet he presented it to his daughter, knowing it would be her protector whatever would happen. Of all days, Hanwi was prouder of her stallion than ever, for she was going to need it on the trail she was taking.

The night was dark and cloudy. A strong west wind lashed out at every plant on the earth. The cold chill was penetrating, the roar of the gale was deafening, so that Hanwi saw little and heard nothing.

It was necessary for the woman to go beyond her people's pony range, past all scent of man and beast before she or the stallion had a chance of picking up the trail her lover had taken.

She had seen him lead off in a southeasterly direction early at dawn. If it were not for the gale sweeping the tall grass flat, even in this darkness she would have been sure to see the trampled trail made by the war ponies. But as it was the search was very discouraging. Yet Hanwi dared not despair; zigzagging forward in a half circle, she searched. Sometimes she dismounted and led her horse and stooping low she would search for the trail.

Hanwi's patience was wavering; she was on the verge of giving up the search till daylight came when the stallion stopped short and lowered his head. She heard it sniffing at a scent. Her heart jumped.

The outlaw threw up his head and neighed so loud and hard that Hanwi shook like a reed in a swift stream. Her ears were deafened. The happy maiden broke into a smile of joy. The next move of the outlaw stallion was to give out with such a mighty snort that his whole powerful body seemed to explode.

The happy woman fell to the ground to see why Sunk-Nuni was making so much noise. It had found the trail made by her lover!

For a moment Hanwi remained on her knees, staring at the faint trail. To her mind came the picture of the man she was following; she would have remained on her knees enjoying her thoughts, only that Sunk-Nuni was tossing about, pawing the earth and pulling hard at the reins, eager to follow the scent that would lead him to his kind.

Hanwi laughed aloud for joy, and throwing her arm about the outlaw's neck patted its head.

"Mitasunke tecikilaye!" (My Horse, I love you), she cried. Up until now the woman had completely neglected herself. The strings of her leather skirt had come untied and had wrinkled up. The delicate skin of her legs was rubbed sore and smarted with the sweat of her horse. Her cloak fastener had worked loose so that it worked to one side and was twisted like a big rope.

Once the stallion was given his head, he fell into the long, smooth gait Hanwi liked. Head low and straight and ears laid back, like a wolf's on a trail scent, the stallion sped in the dark. Once again he was on its own, out in the free, where no foreign sound disturbed it, where the air and the ground were sweet and pure and no foul scent lingered.

Over rocks and wallows, through sage and cactus beds Sunk-Nuni trailed. A coyote barked at it from the nearby canyons. The outlaw, a wicked flame in its eyes, threw its head now and again in the direction of the coyote bark, seeming to be saying: "Keep away from me, or I'll crush you to death."

The outlaw stallion's language was apparently understood by the woman who was on it, and he was answered by a gentle patting on the neck. To see her proud horse in action gave Hanwi courage and strength. The fantastic shadows she had seen following her and reaching for her from the blackness vanished and re-appeared no more.

She felt so happy now that she would soon join her lover. She wanted to pray, but she sang her prayer instead of speaking it. "Father above, in thy care let there be no evil with me."

The gale came to an abrupt end; the clouds passed away. It was already dawn. With it awoke the feathered creatures chirping and chattering. Then Hanwi again saw the faint trail in the grass. Now that the wind ceased, Sunk-Nuni's pride was evident.

The aroma of the wild spices Hanwi had powdered the thick heavy mane of the stallion, moistened by sweat, was revived, sweet and pleasant. The eagle's talons that adorned its mane and the white plume at its head, tokens of affection from its mistress, flitted in the breeze.

(To be continued)



# Eskimos Owe Much To Missionaries

**Says Dutch Scientist**

TORONTO (CCC)—Praise for the work of the Oblate missionaries among the Eskimos of northern Canada has been expressed in a letter published in the **Toronto Telegram**.

The writer, a Dutch anthropologist, said he was replying to Canadian writer Farley Mowat's "observations against the Oblate missions." **The Telegram** recently carried a series of articles by Mr. Mowat.

"I have come to believe the nation owes a great deal to these nameless missionaries who have devoted their lives (without social security) to the Eskimos and who know them infinitely better than Mr. Mowat and his supporters can ever hope to," wrote G. Van Den Steenhoven, who has returned to Holland after spending some time in the Canadian Arctic making studies on behalf of the department of northern affairs.

"These missionaries, I found after critical observation for weeks on end at two of their stations, respect the Eskimos as they are," Mr. Van Den Steenhoven wrote, and added:

"They wish the Eskimos to remain self-respecting people. Therefore they are opposed to the increasing Jim Crowism in the north, but are open to any innovation which is likely to restore or enhance the worthwhileness of life, as it is felt by the Eskimos.

"I should almost say that one must be a child oneself if, like Mr. Mowat, one gives literal interpretation to Rev. Fr. Ducharme's quoted words about the Eskimos who should be treated like children where the ways of white men are concerned.

"I am well acquainted with this missionary who went north in 1919. I watched him in his daily work with growing respect and I would propose that Mr. Mowat, on his next tour to the Arctic, ask Eskimos of general prestige like Akpak, Nigerk or Aggark to tell him how they think about Rev. Fr. Ducharme — I assume for a moment that Mr. Mowat is able to understand

these Eskimos and that the latter are willing to take him in their confidence.

"Another insinuation refers to one Oblate mission 'holding a trading license.' If Mr. Mowat had ever visited that mission, he might have written an article on the poor material state of the Oblate missions.

"I have stayed at that mission — the most isolated of all — for six weeks in 1957. It needs — as an inevitable evil — a license to help its Eskimos through the months when traveling to the nearest trading post is physically impossible (except for white men, flying in planes).

"Do any of you readers realize the poverty of this mission, which was built with blood and sweat by the missionary himself, by carrying rocks together and cementing them with loam?

"Do they realize that this missionary 'with the license' lacks the space for a bed in his tiny room and has to sleep on a narrow wooden bench? That the 'profit' resulting from this emergency trading — if any — is negligible and anyway immediately turned to the benefit of his parishioners?

"And could you readers imagine that this trading, little as it is, faces the mission with a conflict of duties rather than with prospect of profits, as suggested by Mr. Mowat?

"Some years ago, Mr. Mowat wrote about the disappearance of the 'People of the Deer' (the 'Ihalmiut' Eskimos). But nowadays I sometimes feel as if a new tribe is replacing it. They are white-faced, often bearded, and they do a lot of flying back and forth. They have no time to study seriously any situation and, in fact, they don't need it, because they seem to know the answers before they set out on their missions. We might call them the 'People of the Pressure Plants.'

"Often without knowing it themselves, they press them — though with a nice pat on the shoulder — to become like us... for the Eskimos will be the happier for it!

"If Mr. Mowat and his supporters wish to serve the cause of a really healthy Eskimo future — and I agree with them that the future is in fatal danger — I propose that they start by learning only one trait from the decried Oblates: humility," Mr. Van Den Steenhoven wrote.



The Very Rev. Father Leo Deschatelets, O.M.I., visiting the Amos Indian Residential school, in northern Quebec, last December.

(Photo Lafleur, O.M.I.)

## Double Golden Wedding At Piapot Reserve

LEBRET, Sask. — A double golden anniversary was celebrated at nearby Pasqua reserve Feb. 22. The couples honored were J. B. Kaiswatum and his wife (née Nympha Gold) and Harry Carrier and wife (née Elizabeth Daniels). Four hundred Indians attended the jubilee mass celebrated by Father L. Dumont, O.M.I., and the social gathering which followed at Piapot reserve, in the home of Mrs. N. Reid.

Fifty years ago, writes our correspondent, councillor Abel Watetch — (Kisik Kataypowatak) — the late Father J. Hugonard, O.M.I., united six Indian couples in marriage at the old Lebreton mission church. They were: Clifford Pinay and Virginia Cayen, and Leonard Creely and Lily Buffalo-Bow, both of File Hills Colony; Michael Dubois and Laura Fisher of Pasqua; Nichol Ironchild and Josephine Asham, from Piapot and the two above mentioned.

Other old-timers who celebrated their golden wedding jubilee recently are Harry Ball (1957) and Councillor Abel Watetch (1954).

The J. B. Kaiswatum family now numbers two sons, four daughters, 37 grandchildren and seven great-grandchildren; the Harry Carrier family has five sons, two daughters, 29 grandchildren and one great-grandchild.

## Advocated Closer Ties

THE PAS — The idea of expanding the trapper's festival into a northern festival, embracing east and west and closer ties with the Indians of the area, were expressed at the conclusion of the Northern Manitoba Trapper's Festival.

Chairman Wilf Cudmore said that in future the three-day winter show will be known as the Northern Trapper's festival. Cooperation with Saskatchewan residents this year had indicated the move was coming at the right time, Mr. Cudmore said.

Hon. Jack Carroll reminded his audience that the development of the northern area would not be possible except for the early pioneering of the native musher and his dogs.

Mr. Carroll said the trapper's festival was pioneering in social relationship between the Indian and white man. "We must learn the lesson being taught at the Trapper's Festival where men of all nationalities and races gather around the supper table." He said.

## Crowned Fur Queen

THE PAS — A 25-year-old graduate nurse from La Ronge, Sask., was crowned fur queen of the north at the 12th Annual Northern Manitoba Trappers' Festival.

Jean Cuthand is nurse in charge of Indian Health Services at La Ronge. She won out over two contestants, Bette Nisbet of Flin Flon and Deloris Crossley, The Pas. Miss Cuthand who was born on the Little Pines Reserve, 40 miles west of North Battleford, will represent the festival at a winter sports show in March at Des Moines, Iowa.

## Son Of Delegate Dies In Flames

WINNIPEG — A five-year-old boy failed in a dash to escape death in flames.

Stanley Bouchie, son of Albert Bouchie, a Treaty Indian attending the Indian-Metis meeting here in Winnipeg, was burned to death Feb. 24 when flames engulfed his two-roomed home at Berens River in northern Manitoba.

The other children and the mother escaped unharmed.